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If, by adding together all our skills
dull or alert, as ~~or backward~~
by which we are marked as 'able' to think
and analyze problems' we do not get a solution
which enables us to ~~modify~~ misery into a
lasting better existence, if ~~it~~ ^{they} ~~do~~ not
enable us to reach the state which disposes
us ^{not} to less mistakes but to more awareness, to
more learning which ~~will~~ ^{then} makes our mistakes
^{futile} less, and our behavior in them less ~~cruelly~~
cruelly mischievous, we ~~do~~ ^{have} not got two cents
worth of wisdom. But ~~now~~ ^{still} we treat our mistakes
as a cat treats its faeces. It covers it up
and one cannot tell ^{whence} ~~where~~ the smell, ^{comes from, and} ~~the~~
we, by covering up our mistakes, cannot tell whence the
misery comes from, ~~which~~ ^{which is why,} infests our lives.
~~And~~ in an emergency there is not much thought
which is not panic in those who have paid too
little attention to their actions. ^{Providing we do not lose sight of them,}

Our acts lead us to their results. ~~They~~
^{Results are} ~~lead~~ not ~~to~~ outcomes of acts by themselves.
^{They are always} ~~but as~~ outcomes of ^{actions performed by people. They are} ~~people~~
^{outcome which bear upon those} ~~upon the people~~
who have enacted them. We cannot separate our
actions from our persons. The effects of our
~~deeds~~
~~acts~~ do not take place apart from our
persons. They do not happen elsewhere though
at the moment they seem to happen far off, ~~with~~
the effect being here and the effector being
there. ^{Eventually} ~~They happen eventually~~ where the
person is who enacted them. ^{Eventually} ~~They do not happen,~~
they cannot happen, away from the person who

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(A) The intellectual sphere, the schemata of formal knowledge introduced in the curriculum of the school, is only lagging knowledge where the issues involved are not involved with

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has given them impetus.

A problem is not ^{nor can be} confined to issues arising ^{and belonging exclusively to} in the various intellectual spheres, ^{(A) It} ~~but~~ ~~involves~~ the natures- that is, the attitudes and behaviors- of those who are engaged in clarifying these issues. ^{for} An intellectual consideration is inevitably connected with the personalities, the intelligences and temperaments, of those that consider.

When a test ^{substituting to deal with knowledge} is given and success is

confined to the intellectual performance of it, it is of no practical bearing unless ^{it is practical for} the one ^{using} tested ^{to} confines his ambitions to becoming an information bureau, to divorcing himself from any human activity - which ^{after all} is impossible.

But as it is still, we teach only the knowledge which is fit to be sold. Here we insist upon practical mastery.

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~~But~~ Intellectual performance gives no indication of how the understanding deals with ~~the~~ ^{when} information under ordinary circumstances and exceptional conditions. ^{giving matter a} ~~giving matter a~~ ^{oral} ~~written~~ answers to problems cannot ~~never~~ substitute ^{for} ~~where~~ a vast contact with experience, ~~is required~~. Theoretic acquisitions of knowledge ^{are} lifeless without experiential relations which gives validity to ^{then} ~~it~~, which shows how much ^{intimacy} ~~experience~~ one has in ^{regard} ~~the~~ ^{to what} ~~expression of~~ one ^{has read or heard about} ~~theoretic acquisitions~~, which shows how experienced one is in expressing the theoretic acquisitions. Experience ^{private} ~~takes in~~

p. 146: Weber.

to
He gives facts without considering the
mind which ^{usually} gives them ~~a biased and not~~ a neutral consideration. Nor does
is to help the mind
accursed not with
facts but with the
imitation of facts.
It is to help it accurately
not with facts

he distinguish between facts, which are alive
but with statements,
~~and facts~~, which are written down. Thus,
history exists differently ^{as a} ~~in the~~ living ^{body of knowledge} ~~form~~
than ^{as} ~~in~~ the dead ^{subject} ~~form~~ which is history written
down, ^{the one is as} ~~which is~~ different from ^{the other as a} life lived ^{is}
from a biography. ^{known, as we teach it,} ~~before it becomes history which is taught~~
like a dead language with a spell of unscalability
cast upon it; it is not like a living speech
which has become second nature.

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different

who is offered in school is,
 A historical review of life ^{at second hand,} ~~is~~ ^{is given}
~~since no~~ ^{but no} ~~situations for~~ experience ~~are taken~~
~~into account~~ as to how this history happened
 to take place through the ^{operation of} nature and human behavior.
 which passes through the centuries without suffering much alteration.
 History is not something that happened. It
 happens to be something that happens always.
 And if it is to represent a reality which is ^{today;}
 not only a thing of the past but of our own
 if it is to apply ~~and only~~ ^{to the lives of others but to our lives as well}
 lives, we can gain the meaning of past human
 behavior better by ^{knowing something of} the lives which we ourselves
 now ~~live~~ ^{and} live. ~~not only as~~ ^{just by} judges
^{restricting ourselves to the role of} (onlookers and judges of other ^{people and} nations and
 groups and majorities and minorities and
 criminals and heroes. ^{we -} ~~but~~ ourselves proper -
 are these groups, are these very criminals
 and heroes whom we praise or damn.
 But as history ~~is not~~ ^{is} taught its situations
 refer always to the predicaments of others;
 through which ~~inventions~~ ^{inventions} we manage to
 get into the same plight.

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the character of the contact, ^{upon the quality of} ~~in other words~~,
one's varied personal relationships with
knowledge. ~~What is the dissemination of character as~~
~~one's attitude~~

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(A) think it fit to be known
is it because we value
knowledge out of curiosity
or because it bears upon
the mystery and riddle of
of our lives and the
direction we should take
in living.

~~experience in regard to any knowledge~~
~~refers to the character of the personal response~~
~~to that knowledge, to the varied personal~~
~~relationships which one entertains in regard~~
to any knowledge ^{for instance,} ~~whether we value it as a knowledge~~
~~fit to be sold or as a knowledge fit to be known, and if we~~

Attitude, action, and intellectual know-
ledge all enter into ^{my} experience of which ^{in a} pen
and ink situation only the intellectual
knowledge, the theoretical information, is
active.

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Our lack of intellectual acumen ~~is not~~
^{our} the great problem from which our intelligence
~~suffers but~~ ^{is} the absence of intelligence about
our persons in life, ^{this} which we let escape in
our drive for knowledge which gives the inform-
ation we gather from books and the skills we
gain in the workshop and laboratory over to
ignorant expressions, to ignorant living
^{into} which is the greatest problem of knowledge. ~~is not~~

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They give a mechanical representation of
life which shrivels living conditions, living
human awareness down to problems in technology.

Bartholomew, Technological
assaults.

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eloquent.
+ self-attended

Our misfortune lies not in the profuseness
of our information but in our ~~unscientific~~ *unscientific*
management of it which prepares for a life
we find we cannot bear but must.

Our minds are only becoming pot-bellies of knowledge, not brains able in discerning values. We have become ~~puffed up~~ - swollen - overstuffed - with the quantity of our knowing at the expense of the quality of discerning what is most worth knowing. We are ~~stuffed~~ ^{puffed up} with the arrogance of knowledge which leaves us the arrogant creatures we have always been but ~~which~~ ^{whom} we have never been able to live with. Not that we are intolerant because we wish to be so; ~~but~~ ^{we are intolerant} because we are like blind eyes staring but not seeing further than the thought which is wish, not the thinking which goes to the wish with knowledge. (~~of its doings~~). Usually there is just a going along with an idea without knowledge of where the idea goes. Neither is there the wish to know unless the knowing leads but to the wish..

The accent should be not only on the knowledge but on the knower himself without which his wealth of information serves only to restrict and not to enlarge his liberties. Liberty becomes enlarged as we attend to our personal deficiencies. It is achieved not by instituting or modifying legalities but by an active growth of ourselves.

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The Facts cannot speak for themselves if they are not deeply considered. ^{They} They are ^{only} statements which condition ~~people's~~ beliefs. ~~They create a mind-trend but they~~ do not create knowledge. ^{the} They are an acceptance of knowledge, ^{which} molded, shaped, conditioned, by propaganda. ~~But it is not~~ a knowledge ^{which} ~~enhancing~~ the mind's capacity for thinking. Ordinary thinking is like newspaper print. It soils immediately on touching.

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Just help the student to remember himself. (That he calls himself John or Jacques - that is not himself. It is only an attribute of what he calls himself.)
In this he will find his greatest teaching. But we train children to pay more attention to things than to themselves unless we make it a special event to do so. But special events are like holidays which are dedicated to Athena ^{goddess - symbol of wisdom,} though Bacchus takes up all the ceremony.

Facts are not mere statements. The statements only
are given as the first arrived-at facts. Facts
are findings. Without findings ^{is} there ~~are~~ no facts.
A ^{fact} statement implies ~~also~~ search because ^{any} opinion
as to a thing or a movement which we call fact has as
many sides to itself as the mind is capable of
^{concerning} observing which ^{And these sides} includes not merely the mechanical
^{movement} appearance or ~~movement~~ of life but also ^{these} ~~its~~ study,
^{their} ~~its~~ investigation, ^{their judgment} The discovery of how a fact works is
also a fact; ~~and~~ How its workings are arrived at and for
what reason they ^{were} ~~are~~ arrived at and under what con-
ditions they ^{were} ~~have been~~ evolved ^{are also facts and so with our knowing} and what the contributory
causes of these conditions ~~were~~ and by what these
causes were stimulated. ^{They are all} ~~All these~~ are related facts
dealing with one ^{plane} ~~subject~~.

The analysis of a fact is no less of a fact but
rather more of a fact than ^{is} statement without the
analysis. The analysis is the greater part of the
attempt to understand ^{an event} ~~the fact~~. ^{where there is no analysis} Otherwise, we have
only ^{concerned} ~~dressed up~~ figures before us without knowledge
of what ^{we know or analyze} ~~they consist of~~ as far as our knowledge to
~~investigate them can reach.~~

It is because

A fact ^(is) greater than a statement. It is an investigation, a search, and a continuous discovery.

^{the fact}
~~It~~ invites to study, to consider, to ~~judgment in~~

experience, ^{to} not by drawing intelligent conclusions.

~~Instead of~~ ^{or as does a statement, or}
~~It is not a question of imposing ideas, but to awaken~~

^{an ~~abstract~~ idea}
~~the mind to the consideration of them~~ with as much neutrality of

judgment and universal openness of ~~mind~~ as ~~the~~
~~can summon to its aid~~ ^{in doing so, the fact}
~~mind is capable of doing and to help~~ that mind to

become ^{or un-} more capable of non-egotistic vision.

distortion is.

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Not used

What is the fact is not the shortage but the mock shortage, the mock appearance of shortage. For example, a person goes to a doctor and says: I have palpitations of the heart. The doctor will examine the organ and it has, let us say, the appearance of being diseased. But the doctor realizes, then, that it only has the appearance. It is a mock disease. He can treat it as a mixture of psychological and physiological malfunctioning. But it isn't the disease which this palpitation resembles, that is, the physical appearance of it lies in the fact of the psychological dibalance - the psychological upset of the human mechanism. Its physical complication is really mental, is really a mental complication.

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And another example: If I have bought up an entire limited edition of a certain book, I will be able to use its rarity as a selling point, but the fact is that it is only rare because I have the whole edition in my possession. There is, in reality, no shortage involved. Nor was there any shortage involved when Thales bought up all the wine presses of Chios and Miletus, thus becoming wealthy, so the story goes, to prove to the world that a philosopher can, if he wants to, become wealthy. And when Voltaire bought up all the lottery tickets of the French government, figuring out that he would make a lot of money, he created a "shortage" for which the government did not thank him.

The fact of ^{condition} ~~anything~~ ^{it into} is to see a ~~condition~~ in its utmost clarity - not in the acceptance of its mere appearance. The fact is ^{anything every factor} ~~all~~ that goes into the production of an event. The structure of an event is not a mere motion. It is everything that provides the possibility for the motion. If we stop at the mere shadow, we cannot see the light behind it which makes the shadow comprehensible.
The fact is what a thing is about and the knowing of what it is about independent upon our degree of insight into it, upon the degree of our ability to see into it which implies search, experimentation, and conclusion which are not final verdicts but material for further investigation which makes for more comprehension and more fact.

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Weber:

What is a fact? Are commodity shortages at the root of high prices or is ~~the~~ desire for high prices at the root of commodity shortages? What is the fact here?

That high prices are due to shortages and not to abundance is certainly true. But the manner in which these shortages are created is falsely stated in order to create an untrue ^{misrepresentation} situation. ~~It is the~~ ^{what} ~~creation of a shortage which has been manufactured.~~ ^{is a shortage} ~~Such situations are not~~ ^{the} ~~based~~ ^{workings of} upon supply and demand but upon speculation and profit, ^{what is true} ~~to~~ create an artificial situation of supply and demand. The ^{creation} ~~actual~~ manipulation of ^{this artificiality} ~~which being the fact which~~ deals with knowledge, ^{of the situation} ~~of the situation~~. The other, 'fact' ^{and maybe not for} ~~(the appearance of the situation~~ ^{conclusively} ~~that high~~ prices are due to) ~~shortages~~ ^{which are not further} ~~gone into~~ - This is not at all the fact basic to the situation but only the appearance, the artificial construction. ^{in the work p.1}

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~~Therefore just an enumeration of facts~~ ^{which are not further} ~~does not~~ ^{grasp into} give one anything of realistic information because it does not inform ~~one~~ as to the nature of meaning of which the the 'facts' are composed. To give 'facts' without at the same time giving the evaluation of ^{then} ~~facts for which we have to investigate, search for, and~~ ^{just then} experience in every field in which the cause has its roots, is to give nothing of any great moment. To look at a tree is only to look at the fact of an appearance called 'tree'; it does not give one any

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information about that fact which is called 'tree'.

~~That is why~~ mere statements of facts are not worth anything because they do not teach. They do not inform sufficiently to be of any instructive benefit.

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Very likely, all who ~~teachers~~ will agree with this view of facts. But the mere agreement does not prove that one can deal with more than the surface oscillations of an event, that one can deal with facts as clarification. It is what one does that counts, not what one says or wants. Unless one is able to trace the fact, which is a skin eruption to the underlying disease, unless the source of annoyance is traced to the pernicious and baneful, the first fact, the eruption, has no meaning.

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No work is good unless it shows the remedy as well as the disease.

p. 145: Weber

First let us make the mind with which we think more thinking before imposing upon the student our opinion as to any issue vital to human existence or before we urge them to arrive at a judgment of their own on the basis of the facts we present in class. Where the evidence we give is but a mere statement of facts, an itemization of them, then that evidence is is premised upon statements and not on facts. And for the student to weigh and consider those statements is as difficult as it was for the Israelites to make bricks without straw at the order of their Egyptian taskmasters.

Our fact presentations come down to an indoctrination as dogmatic as if we had insisted upon the students adopting our viewpoint without any pretense of giving them a factual background. Because our teaching involves so little consideration of ideas and events in the interest of an impersonal description of fact, what we offer as fact becomes no more than the imposition of a trend of thinking whose general aim and principle is not to illumine the mind but to fabricate an attitude, a policy. Our work is then unable to unbiased the mind so that it can, by itself, find evidence which enlightens but leads it to pre-determined attitudes. The development of thinking is sacrificed to the

Not
used

inculcation of a trend of thinking.

When convictions are induced through facts and figures, names, and dates, and details, to which no real consideration is given, when ~~when the slogan and statistic~~ replaces explanation, then the memorization of technicalities replaces education. When all we teach of ^{the history of} a ~~person's history~~ is a few outstanding events of his life, we give nothing that is part of his real history. For that we would have to teach the thoughts and feeling which were antecedent to these events for these are the real life. But none of this is considered in our teaching and testing. We give only the results without bothering about the antecedent roots - so far as they can be gathered - that gave them flower. And this is what I mean ^{of events,} by the useless facts and statistics, the names and dates and quantities which are useless inasmuch as they are no inducement to produce a free mind.

Not used

They produce no intimate clarification because they are simply a putting together of classified information without providing for some mental experience which is the vital portion of the fact. It makes the mind dense with mechanical imitations even though it has a lot of facts at its disposal.

But once the mind has become more thinking,
it also becomes more considering. There is
nothing else. With thinking, present judgments
cease to be

not used